THE

AMERICAN AND FOREIGN

CHRISTIAN UNION.

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PRESENT POSITION AND ASPECTS OF OUR CAUSE.

In commencing the duties of another year, accept our cordial thanks for your cheerful co-operation and efforts in times past, and permit us to ask the same sympathy and the same co-operation in the year that has now opened upon us.

We are desirous of carrying forward the great work in which we are engaged, without employing more collecting agents than is absolutely essential. Our District Secretaries, who perform the double duty of missionaries and agents in their respective districts, will, as far as possible, visit the churches, and spread before the people the claims and wants of the Society. Still, they can reach only a portion of the churches. We would therefore ask of you, as a special favor, that you will read this statement, and then inquire whether the appeal is not worthy your attention and consideration. The calls, we are well aware, are numerous, and we ought to thank God that they are—that the fields are "white to the harvest,"—and that we are permitted to live and labor for Christ in a day like this.

Never before have we seen *a time* like the present—*a time* when almost the whole world is open to missionary labor—*a time* of such wonderful outpouring of the Spirit of God, bringing multitudes into the fold of Christ.

Thus far, to a great extent, the Protestant churches in this country have confined their missionary efforts to two departments—missions to the heathen, and missions to her own home destitute population. At the time the first Missionary Societies were organized, the Roman Catholic nations were not accessible, and hence the American Board of Commissioners for Foreign Missions was restricted, by its charter, to sending missionaries to Pagan and Mohammedan nations. Since that time, the way for propagating the Gospel among Roman Catholic nations has been gradually opening, and Christian men have united in one great Protestant missionary association, called the AMERICAN AND FOREIGN CHRISTIAN UNION, to spread a pure Christianity at home and abroad, among those millions who are under the yoke of the "Man of Sin."

It need scarcely be said that this field of missionary labor is important. We say more than this: It is one of the most, if not *the most*, important field now claiming the prayers and efforts of the Christian church.

Look at this field of labor. There

are not far from *two hundred and fifty millions* of people under the influence of a corrupted system of Christianity, who have no clear and distinct views of the great plan of salvation by our Lord Jesus Christ, and who need the Gospel as much as the inhabitants of China or Japan. Of this population, four millions are in this country, at our own doors, and many of them in our own houses. Then there is almost the whole of Central and South America, the Canadas, and many islands of the ocean—then France, and Belgium, and Ireland, and Sardinia, and Lombardy, and Tuscany, with their millions of people accessible to Gospel influences. We do not say that the people of all these countries are accessible in the fullest manner, or that no obstacles exist to the propagation of the Gospel, but that there are millions that can be reached, and, by the blessing of God, may be saved.

Four millions of Romanists in this country! a number almost as great as the destitution to be reached by the Home Missionary associations of the various evangelical churches; and wherefore hath God, in his providence, sent them hither? *To Christianize them, to give them the Bible, and, if possible, lead them to Christ.* Here they are placed in the very best circumstances to have Gospel influences brought to bear upon them. *They can be reached.* Already thousands have been reported to us as hopeful converts; and yet how little has been done for them. For Home Missions the church annually contributes her hundreds of thousands of dollars; but Oh how meagre her contributions for the spiritual welfare of these millions of our foreign population!

But this statement is none the less true in reference to the Foreign field. What makes any missionary field important? or what makes one more important than another? What made the salvation of Paul more important than the salvation of the most degraded Hottentot? The character of the man—his position, his circumstances, the influence for good he was prepared to exert upon others. So it is with one nation, when contrasted with another.

Now turn your eye to the Foreign Field—France, Italy, Belgium, Ireland, South America.—Is there any field in Asia, or in Africa, that can be cultivated, that is likely to yield as rich a harvest as that of France or of Italy? Where is the nation that can exert such a power for good or for evil as France? She has ever been the right arm of the Papacy. Or what nation has furnished better missionaries than were the old Huguenots? There, of late years, Protestantism has been making rapid advances. Forty years ago there were only *four* places of evangelical worship in that kingdom, now there are *twelve hundred.* Those Protestants are, for the most part, individuals in moderate circumstances; yet they are willing to labor, and they have organizations among themselves amply necessary for the great work of evangelization. The work is then ready to our hands, and all that is demanded are the means to send forth the colporteur or sustain the pastor; and the amount necessary to do this is small. *Three hundred dollars* will meet all the expenses of the colporteur in France or in Italy.

The late Italian war has opened the way for the propagation of the Gospel in almost the whole of Northern

Italy. In Florence, where ten years ago some of our missionaries were imprisoned, and some sent to the frontier in chains, the gospel is openly preached from Sabbath to Sabbath. There are not less than *nine millions* that can now be reached by the living Teacher. Then think of the glorious work in Belgium, where twenty-four years ago there was one Protestant Congregation, now there are eighteen; or in Sweden, where not less than two hundred thousand souls have been hopefully converted to Christ during the last year; or in Ireland, where the glad news of salvation has been flying abroad, and thousands and tens of thousands hopefully converted; and last, though not least, the glorious work of reform among the Canadian French, under the labors of Father Chiniquy, assisted by our missionary, the Rev. Mr. Beaubien; and then say, is not this a work calling for the prayers and sympathies of Christians? Think of six hundred people sitting down for the first time to the Lord's table—of eight thousand reading and studying the Bible, and calling for instruction from the colporteur or the preacher.

In all these statements we have made no mention of our work in South America, or in Canada, or in Hayti. Not because these fields are not equally important. From all those lands we are constantly receiving calls for additional laborers, and means to sustain the missions there. Nothing is now wanting but the means to increase our operations, and everything, in the providence of God, is urging us on to renewed effort.

In view of these facts, are we not justified in saying this field of labor is second to no other?

Do not imagine that we design to undervalue the efforts of any of the great missionary societies in sending the gospel to the heathen. Their work is a department of the same grand effort to convert this world to Christ, and we bid them "God speed;" and our prayer is, that means may be furnished amply sufficient to meet all their expenses, and also to respond to the calls made for additional laborers.

And now, dear reader, will you not aid us? Will you not run your eye over the field we have designated, and mark the changes that have taken place during the last year, and see if they do not call upon all the people of God to be up and doing? Even the Emperor of Austria has proclaimed religious toleration to the Protestants of Hungary, Croatia, and Sclavonia, and even promises the same to all Protestants throughout his dominions. Are not all these signs hopeful? And will they not induce you to read this article to your congregation, and ask in behalf of all these brethren their prayers and their sympathies? Will you not give us a collection, even though it be a small one? Every dollar helps. Do not withhold because your church is weak, or because the calls are so many. Ought you not rather to bless God that he has heard the prayers of his people, and opened the door to us to reach these millions with the Bible and the living teacher?

What Christian should be inactive in a day like this, "when the fields are all white to the harvest," and when the reaper may put in his sickle and reap, and gather fruit unto life eternal?

N. B. Donations may be sent to Edward Vernon, Esq., Assistant Treasurer, at the office of the Society, No. 156 Chambers-street, New-York, or, if more convenient, to any of our District Secretaries.

THE MISSION OF PROTESTANTISM.

At the opening of another year it becomes us to review the past dealings of God with us, to look at the present state of our field of labor, and to gird ourselves anew for the toils and conflicts before us. The retrospect of the past is full of blessings. It fills us with devout thankfulness, and inspires us with hope and courage for the future. The new openings and the large accessible fields in this country, in South America, and in Europe, demand a great increase of effort and of means. We are seeking to give to the corrupt portions of Christendom the pure gospel, and to deliver the subjects of the church of Rome from their cruel bondage. This is a great work, bearing on no less than two hundred millions of our race, and affecting most mightily the welfare of the church and the best good of mankind. To rescue our fellow-men from the iron grasp of Rome, demands more vigorous and united efforts and more liberal sacrifices than have ever yet been made. The times call for an earnest and energetic onset on the powers of darkness. Our only reliance, under God, in this conflict, is on Protestant Christians of every name. With the Word and Spirit of God, with preaching and prayer, with schools and the press, and other evangelical appliances, they are strong enough to meet this mighty host; and they have the assurance of success in the declaration that the Lord shall consume the man of sin with the spirit of his mouth, and destroy him with the brightness of his coming.

It is to Protestantism that we are to look for the evangelization of the world. This is its work and mission. But what do we mean by Protestantism? It is nothing more or less than pure and living Christianity. It is the gospel of Christ and his apostles,—the religion of the Bible, as it was restored and revived in the 16th century, under the auspices of the immortal Luther. This was a reform of gross abuses and corruptions, and was therefore styled a Reformation; and as it protested against the arrogant claims of the Roman powers, it took the name of Protestant, and has given this title to eighty-five millions of the human race. Protestantism was a return to the Bible, to faith in Christ, to the right of private judgment, to unity of spirit, to evangelical missions and revivals, to popular education and civil liberty. True Christianity has always been Protestant. It has constantly and boldly protested against opposing errors, whether Pagan or Papal, Mohammedan or Infidel. It has maintained its noble protest amid the fires of persecution, in the dungeons of the Inquisition, and at the martyr's stake. Paul, John, and Peter, all the apostles and primitive Christians, were Protestant, and such were the Culdees, the Waldenses, the Wickliffites, the Hussites, and the faithful in all ages. They were witnesses for God and his truth. The living church of Christ has always been a protesting and re-

forming church, proclaiming its opposition to the corruptions of the age, and seeking to deliver men from their power. The pure and vital Christianity of the present day is Protestant, and such it must continue to be, so long as the "Man of Sin" endures and Romanism propagates its destructive heresies.

It is obvious to every reflecting mind that the Protestantism of this age needs to be revived and reformed. Though it has some aspects of peculiar excellence and many means of good which it had not in the days of the Reformation, yet it has lost, in the case of many of its professors, much of the hardy endurance, the heroic valor, the protesting zeal, and reforming power, which it once exhibited. Would that we could see more of the spirit of the old Reformers. The number of Protestants now in the world is between eighty and ninety millions. But how many of these are Protestants merely in name, and how far have they degenerated from the character and principles which that name implies! It is a fact worthy of the notice of American Christians, that about one-fourth of all the Protestants in the world are in these United States, where they are permitted to make full proof of their Protestantism, and put forth their principles and their power, without let or hindrance, and thus fulfill their high and holy mission. The Protestants of this land occupy a lofty vantage-ground. They have facilities and means of making their mark and manifesting their might superior to those of their brethren in other parts of the world. There is strength enough in our American Protestantism to vitalize the whole land, to keep under and purify the elements of evil, and to lead thousands of the misguided subjects of the Papacy, at home and abroad, from out of their bondage. There is power enough to do this, if it were only brought out and concentrated in harmonious and well-adapted efforts. But if our Protestantism be dead, dormant, and divided, the difficulties that lie in our path will be increased. The seeds of corruption will grow apace. Our lukewarmness, indifference, and delay, will allow evils to multiply and strengthen, until they rise up as mountain barriers, which nothing but the strong arm of persecution will enable us to overcome. The exigency of the times, and all hopes of a brilliant future for our country and the world, imperatively demand the prompt rallying of all true Protestants around the standard of the truth. If our American Protestantism ceases to protest against Rome and to press forward the work and principles of the Reformation, it loses its true and original character. While it has a name to live, it is dead. The salt has lost its savor. A Protestant Christianity that sympathizes with Roman superstition and apologizes for the Papacy is a mere nullity—an absurdity and a contradiction.

As we survey the Protestant world, and scan its elements, we see, and we say it with sorrow of heart, that there are many who call themselves Protestants, who are open apologists of Rome. They are fascinated by its imposing ritual, its splendid cathedrals, and its pompous pageants. They are awed by its claims to apostolical succession and to great antiquity, as if it were really as old as true Christianity. They are charmed with the simplicity, the submission,

and devotion of its blinded worshipers. Deceived by appearances, these so-called Protestants think they see more faith and piety in the church of Rome than they find among their fellow-Protestants; and when they are called upon to do or give anything for the cause of true Christianity, notwithstanding all their pretensions to Protestantism, their sympathies are found to be on the side of the Roman apostasy. We cannot rely on this class, when we call upon Protestants to come up to the help of the Lord against the mighty.

There is also, among nominal Protestants, a large number whose worldly interests lead them to patronize Romanism. If they find that they can secure favor and popularity—that they can thereby gain custom, influence, or votes—they will give money to help build a Romish cathedral. They will buy shares in a lottery to establish a convent, and do many other liberal things to please the sisters and priests who solicit their charity. If it be fashionable in their circle to send the children to Romish schools and Jesuitical seminaries, they will follow the fashion, and find one day, to their surprise, that their sons and daughters are very zealous Papists. We cannot expect much aid from this class of secular Protestants, with whom money, fashion, ambition, and power have more weight than all the purity and blessedness of true Christianity.

If we again look at the nominal Protestantism in our land and the world, we see also a large admixture of infidelity and rationalism. There are many who glory in the name of Protestant, and at the same time reject all that is vital and precious in our holy religion. They may be friends of learning and science, and advocates of freedom; but they deny the truth that saves, and the spirit that quickens and renews the soul. Rationalists and Infidels, Mormons and Spiritualists, are included in the number, and often ranked on the side of Protestants. But what can we expect from these, in our efforts to emancipate souls from the thraldom of Rome? They are themselves blinded and enslaved by error; and though put down in statistical tables as Protestants, they are often found to be as much opposed to pure Christianity as the Romanists themselves; and as extremes sometimes meet, many of them will show more sympathy with the falsehoods of the Papacy than with the living truths of Protestantism.

In this analysis of Protestantism we have eliminated three classes—the *formal*, the *worldly* and the *infidel*—as elements from which we cannot look for aid in a spiritual contest with Rome. After deducting these, is there enough of Protestantism left to meet the combined forces of Romanism? We answer, *Yes*. There is in all the evangelical churches of our land a goodly and growing number of spiritual Bible Protestants, who need only to be brought and banded together in friendly alliance, to form a host before which the armies of the alien would flee in dismay. Among evangelical Protestants, however, there are some, and we thank God that their number is daily growing less, who are so sectarian, so exclusive, so wrapped up in the mantle of their own party, and so devoted to their own system and sect, that they cannot act in concert with others, however pressing may be the exigency, and however loud and long the

calls to united efforts. There may be, now and then, displays of great zeal and union on signal occasions, expressed in flaming and formal resolutions, but when the tug of war comes —when the time of struggle and sacrifice arrives—they shrink back, and retreat behind the walls and battlements of their own fortresses. They desert their post in the hour of danger, and leave those who remain on the battle-field to close in and grapple with the power of the united foe. This is not the manliness and heroism which true Protestant faith produces. An exclusive and sectarian Protestantism will not meet the demands of the age, or do much to help the cause of truth in its conflict with error.

There are some who glory in their Protestantism with something of the same spirit of bigotry that the Jews manifested who boasted of their relation to Abraham. They do not consider that he is not a true Protestant who is one outwardly—that he only merits this name who is one inwardly, in spirit and in truth, in heart and life. A mere glorying in the blessings and privileges of our common Protestantism, without sharing in its duties and responsibilities, will expose us to the peril of losing our high advantages. If we are the friends of Protestantism, let us do its works. We have seen that it is known and marked by its steadfast adherence to the Bible, and to the right of private judgment, by its missionary and revival spirit, by its unity and liberality, and by its uncompromising opposition to Romish error and priestly tyranny. Such are its criteria and characteristics. If we are without these marks and fruits, we are Protestants merely in form and in name; and if not included among those who have the mark of the beast and worship his image, we certainly partake of their spirit and sympathies. If Luther or Melancthon, Calvin or Knox, should rise from the dead and preach the truth that once roused and reformed the world, it is to be feared that these noble men would not get a hearing from some who call themselves Protestant. Alas! how is the gold become dim! how is the most fine gold changed! If the salt has lost its savor, wherewith shall it be salted?

We believe, however, that there is salt enough left to purify the land and the world. True Protestantism is advancing in its march to final victory. It is gaining ground in the world. It lives and burns on ten thousand altars. It breathes in the prayers of myriads who call upon God in sincerity and in truth. It speaks in tones of living eloquence from ten thousand pulpits. It blesses millions of happy homes with light, liberty, and love. It has a noble army of friends and defenders, who will rally round its standard, and sacrifice every worldly good for its support and diffusion. The excellent of the earth, the godly and spiritual of all sects and climes are deeply imbued with its spirit; and it is by these, with God's blessing, that Protestantism is destined to accomplish its great and glorious mission, to publish peace and salvation to the perishing, to give light and freedom to the world, and to deliver the earth and the church of Christ from the incubus and curse of Romanism.

Everything that defines and marks Protestantism is in decided opposition to the Papacy.

These two elements cannot amal-

gamate. The new wine will burst the old bottles. The flesh and the spirit are contrary the one to the other. He that is not for Christ is against him. Neutrality and indifference in relation to this subject argue a state of lukewarmness and unbelief, as offensive in the sight of God as it is injurious to the best interests of men. Protestantism, by the very elements of its nature, by the history of its origin and progress, and by all the conditions and relations of its existence is and ever must be the uncompromising antagonist of the Roman apostasy; and whenever it halts between two opinions—when it hesitates and ceases to act upon this great evil with all its appliances, it loses its savor, its character, and its life; and also, by a just and fearful retribution, is in danger of being itself absorbed and enslaved by the enemy, and of becoming assimilated in its spirit and in all its essential qualities to the mystery of iniquity, and of partaking of its threatened plagues.

The true historical Christianity of this age is anti-Roman. Its type, temper, and tendencies are all anti-Papal; and its great duty and calling is to carry on and complete the begun work of the Protestant Reformation, until the church of Christ shall be purified from its corruptions and the earth freed from its vassalage. This is the fight of faith to which we are summoned, and for which God is now marshaling his hosts; and in warring this warfare well and valiantly, as good soldiers of the cross, we are girding and training ourselves to grapple with the hosts of Paganism, and with the legions of the world, the flesh, and the devil.

The active employment of its energies in this direction, and upon this common enemy of truth and righteousness, is necessary to develop its own powers, to keep alive and strengthen its faith, and demonstrate its heaven-born love. The talent of Protestant Christianity cannot be improved in any other way. If it be laid away in a napkin of sectarian selfishness, or buried in indolent, worldly indifference, if its sacred light be put under a bushel, how can the world be enlightened, or its perishing millions be saved? Those who deny its claims and refuse to respond to its calls, are recreant to their high trust, and expose themselves to judgments as severe as those which fell upon Meroz and the inhabitants thereof, because they came not up to the help of the Lord against the mighty.

The leading Protestant churches of the present day trace their lineage and owe their existence and character to the Protestant Reformation. While there are some in these Reformed churches who have made shipwreck of their ancestral faith, we rejoice that there are many in them who do not forget their historical antecedents and the noble principles for which their fathers contended. There are many whose fervor has not become cold, whose souls are stirred within them as they mark the encroachments and corruptions of Rome, and the apathy of multitudes who call themselves Protestant. Let us never forget that pure Christianity as it now exists owes its origin and being to a valiant and successful resistance of Romanism and to a protest against the errors and claims of the Papacy. Every revival of pure religion is a revival

of hostility to antichrist, and of antagonism to the man of sin; and lukewarmness here is a sure symptom of spiritual paralysis and of religious decline.

The opposition to the Roman apostasy to which all true Protestants are summoned, is practical and peaceful. They are invoked to unite in seeking the downfall of this usurpation, not by arms, or by force, but by the Word of God, by the spiritual weapons of the Gospel, by love unfeigned, by the armor of truth, by the power of prayer, and by all those evangelical agencies and appliances which this Society, and others like it, are employing, and which have been so richly blessed in rescuing thousands from the power of Rome. In this work of Christian philanthropy Protestants of every name may find a common field of labor. They have common interests at stake, strong enough to call forth their most earnest and united activities. They have the same religion to defend and diffuse. They follow the same Divine word. They rely on the same atoning sacrifice. They serve the same Lord and are animated by the same spirit. They have common dangers and enemies to encounter, and they are called by the voice of Christ, of conscience, and of Providence to join in one phalanx, and thus come up to the work of the Lord and fulfill the glorious mission of Protestant Christianity. If Protestantism has no common ground on which its true friends can act together in advancing the kingdom of Christ, and in opposing its enemies, then our Protestantism is not the Christianity of the Gospel, or else it is a failure. If all the learning, the liberty, the vigor, and ndependence which it has imparted to the nations have only served to give to its enemies greater power and opportunity to crush the truth and its advocates, then the reformation has failed to do its work and to advance the permanent interests of humanity and religion. But we know and rejoice that there is a common ground on which we may meet. There is also a growing disposition to occupy this ground, and to take a firm stand in support of Gospel truth and freedom. There is a living power in Christianity to bind its friends together in unity of spirit and of effort, and thus to carry dismay and defeat into the ranks of its foes. We pray and trust that the new year upon which we have now entered will witness a revival of that blessed power demonstrated in Pentecostal revivals, in extended missions, in a more cordial alliance, and in a larger measure of generous liberality.

The great apostasy is pressing its claims on every side. It is making unceasing efforts to gain strength and influence in all Protestant lands. This throne and mystery of iniquity cannot be overcome until the true friends of Christ are united in earnest and organized efforts to give the pure Gospel to its deluded and enslaved victims. Let us learn a lesson from our enemies. Are Romanists united in their endeavors to extend their false and fatal system; let Protestants show a more heartfelt alliance in spreading the truth as it is in Jesus. Are the disciples of Loyola of one mind and heart in their measures to maintain the empire of Rome; let the disciples of Christ confederate with greater zeal to build up the kingdom of their Lord. Are monks and nuns acting together

as one to sustain schools, hospitals, asylums, and other institutions of proselytism; let the brethren and sisters of our common Lord join together in one holy league to promote schemes of true Christian philanthropy. Do Romish missionaries and emissaries devote themselves with untiring patience and self-denial to the work of propagandism in every part of the world, and especially in Protestant lands; let the servants of Christ and the heralds of the cross go far beyond them in their burning zeal and united efforts to carry the truth and liberty of the Gospel into the heart of countries enslaved by the Roman hierarchy. Let there be a union among Protestants that will stand firm and steadfast—that will wax stronger and stronger as new dangers threaten, and as new fields of labor are opened—a union that will prove that true Protestantism is a living power of light and love; that there is faith among us—a faith that works by love, purifies the heart, and overcomes the world. Let us not wait in secure and indolent apathy, until fierce and fiery persecutions shall rouse us from our slumber and compel us to unite—until stern necessity shall force us to lay aside our sloth and our prejudices, and pour our treasure and our blood in defense of our holy religion.

ARE THE DOCTRINES OF THE ROMAN CHURCH OF GOD, OR OF MEN?

There are many things taught by Romish priests which, as distinct doctrines, appear to have been sanctioned by their church in comparatively modern times. They are doctrines, too, which have no resemblance to the teachings of the word of God. The time when they were recognized and adopted by the Roman church is, however, much later than the time of their actual existence. For many of them were known very early in the history of Christianity; some of them in apostolic times, and others even before the days of the apostles—having originated with the worshipers of false gods.

The worship of images became an established doctrine of the Roman church in the year 788. It was, however, practically known much earlier to some of the Gnostic heretics. The disciples of Carpocrates and others paid divine honors to an image of Christ. The pagan Emperor, Alexander Severus, did the same. The doctrine and practice of image worship, among so-called Christians, originated with those sects which endeavored to combine heathenism and Christianity in their religion. There was such a disposition to introduce into churches objects of worship, such as images and paintings on the walls, that the council of Elvira distinctly condemned it as early as the year 303. The Romanists may therefore trace this doctrine to the heretics of the 2d century; or if they covet a higher antiquity, they may find it in pagan Rome long before the Christian era. But, as Protestants, we reject it as totally inconsistent with the religion of Christ, and clearly condemned in the Scriptures. To Roman Catholics it is only a doctrine and commandment of men; while we are disposed to comply with the injunction of the apostle John, who, by inspiration of God, said, *Keep yourselves from idols.*

In the sacrament of the Lord's supper the cup should be withheld from the people, is also a doctrine of the Roman church. It was not sanctioned officially by the church until the year 1415. But its practice, to a limited extent, was very ancient; some say it originated with the heretical sect of the Nazarenes in apostolic times. It was practised also by the Manicheans, a sect whose leader attempted to unite Christianity with the religions

of ancient Asia. It is a doctrine, therefore, of men, and was first adopted by the Roman church in the council of Constance. One of the immediate consequences of the decree was, that John Huss and Jerome of Prague were burned alive, because they had maintained, from the Scriptures, that Christians ought to receive the cup as well as the bread in the holy supper. As Protestants, we regulate our conduct in this matter by the plain teachings of the word of God, and we celebrate the communion as our Lord instituted it—giving both bread and wine to all believers.

The doctrine of transubstantiation was not officially recognized until the year 1215; it was a decree of one of the Lateran councils. Though the doctrine was often advocated by individuals at an earlier period, yet it was unknown to the fathers; and in later times, popes, cardinals, archbishops, bishops, and doctors of the Roman church, declared that no such sentiment could be proved from the Scriptures. The second council of Nice made some mention of the doctrine in the 8th century; and a certain monk in the 9th century declared that "what is received in the holy supper is the same flesh which was born of the Virgin Mary." The earliest supposed allusion to it was by a heretic named Marcus—one of the multitudinous variety of Gnostics—who taught that the prayer over the sacramental cup transformed the wine into blood. With the exception of this heretic, it appears not to have been known to any nearer apostolic times than the 8th century. The Roman church teaches that the bread and wine are actually and miraculously transformed into the real body and blood of our Lord; so that, in the celebration of the mass, Christ is daily sacrificed on earth for the sins of men. But, as Protestants, we believe that there is no need of this daily sacrifice, and that it is wholly inconsistent with the teachings of the word of God; for our Lord, after he offered *one sacrifice for sins*, when he offered himself, for ever sat down on the right hand of God, having by this one offering provided for the justification unto eternal life of all who believe in his atonement.

Praying for the dead is an important doctrine of Romanists. It is very largely practised, and is one of the "best paying institutions" connected with that corrupt church. In the daily mass offered by the Roman priesthood all over christendom are prayers for the dead. But the innumerable masses for individuals immediately after death, and on the anniversaries of their death, accompanied by these same prayers, are all paid for—showing us in what respect it is a *profitable doctrine*.

It has been said by one qualified to speak on the subject, that "if all the ecclesiastics of Naples were engaged from morning to night, they could not say even half the masses for the dead which they ought and are bound to say." "The members of almost every family, for a long course of years, have bequeathed sums of money to ensure the saying of masses for the repose of their souls. In process of time the number of masses to be said in one year has accumulated to such an amount that 10,000 priests could not say them. A principal source of revenue to the priesthood is derived from legacies often charged on land bequeathed for these purposes." It often happens that the amount of praying for the dead already paid for is so great that the priesthood cannot perform their task. "With respect to masses for the dead, said and unsaid, a tabular statement is submitted to the Pope each year; and he, taking into consideration all the circumstances, pronounces his decision that the masses remaining unsaid *shall be considered as said*, and so they are accordingly. This short cut is equally effective, and the priest is paid for the service he could not physically perform"—which, in that unfortunate country, is not regarded as unreasonable.

The custom of praying for the dead appeared in the church at an early period—the latter part of the 4th, or the beginning of the 5th century. The prayers

for the dead as now used in the mass, have almost an exact parallel in some inscriptions which have been found in the catacombs at Rome. These inscriptions are probably of the 6th or 7th century. They are very direct testimony to the prevalence of that sentiment in the Roman church at that time. But it is not an apostolic doctrine; it is not of God, but of men; and probably if the originator of it were known, he would prove to be one of those heretics whom the early church condemned, and whose teachings were recognized as irreconcilable to common sense and the principles of the word of God. H.

(To be continued.)

FOREIGN FIELD.

ITALY—WALDENSES—REV. DR. REVEL.

Letter of Dr. Revel deferred—political struggles affect missionary movements — the Synod's views—Tuscany now open to the Gospel—laborers sent forth—Piedmont—labors in it—Waldensian soldiers hold reunions—Lombardy open to the Gospel—labors among the French and Austrian soldiers—the Hungarians and Bohemians cared for—an interesting case of a wounded soldier—aid needed more than ever, etc. etc.

"La Tour, Nov. 5, 1859.

"Rev. Dr. E. R. Fairchild.

"Dear and honored Brother:—I have put off much longer than I desired, the time I had appointed to write to you, because I wished to give you full details upon the work of evangelization in Italy, as we have been enabled to prosecute that work in the midst of battle-fields, and through the gravest and most remarkable political struggles. Be kind enough, dear sir, to excuse that delay, the causes of which have been stronger than my will.

"You well know that although we follow with the greatest solicitude the march of political events in Europe, and more particularly in Italy, it is not on account of political events, in themselves considered, but essentially have we in view the facilities or obstacles which they present to the diffusion of the pure gospel—to the advancement of the kingdom of our Savior. That sentiment has been forcibly expressed by our Synod, whose session took place towards the end of May, in a resolution drawn up in these words:

"'The Synod, deeply impressed with the magnitude of the obligations imposed upon them by the actual circumstances of Italy in reference to the advancement of the kingdom of God, do earnestly invite the Board to prosecute with increased zeal and activity the work of evangelization already begun, and to make all possible efforts to undertake new ones.'

"Acting without delay in accordance with the expressed wish of the Synod, we sent one of our ministers to Florence, to resume there the work conducted upon the frontiers by one of our evangelists, and which was so abruptly interrupted in 1851 by the police treating him as a malefactor.

"Italian evangelization in Tuscany is at this moment satisfactorily progressing. We have encouraging news from that quarter. It seems that upon the religious, as well as upon the political ground, the spirit of a true liberty, under the ægis of order and organic subordination,—a condition essential to the establishment of a real and durable society,—is spreading among those brethren who have allowed themselves to be carried away by Plymouthist ideas. We have at the same time directed all the strength and all the agents that we could spare towards the theatre of war. We have not succeeded in obtaining from the Government the official recognition of our ministers as almoners attached to the different corps d'armée. The Waldensian church being only tolerated according to the provisions of the constitution, we could not pretend to be put upon the same footing *as the ministers of the State;* but we have obtained what in our eyes was the essential point, that is, the privilege of circulating freely in military hospitals and in ambu-

lances our religious books: we have even been admitted into the various forts where were kept prisoners of war.

"All the military hospitals of Piedmont have been regularly visited: those of Turin by our evangelists from the capital; those of Casal, of Asti, of Alexandria, Tortona, Voghera, Vercelli, and Novara, by the evangelists of Alexandria and Voghera; those of Genoa and its vicinity by our evangelists from Genoa. I have myself visited the hospitals of Vercelli, of Novara, Milan, and Brescia. Two other evangelists have made nearly the same tour: one of them was settled for a short time at Milan; while the other, who from that mission had returned sick, no sooner recovered from his illness, than he resumed with devoted zeal his labors of love among the wounded and the dying in the hospitals. Such a mission is excessively fatiguing, both morally and physically; and yet our ministers endure all things cheerfully: they feel that they can do a great amount of good to those poor wounded soldiers, crowded and piled one upon the other by thousands in those churches suddenly converted into hospitals; having as their only society no one save their own companions in distress, who answer only by cries, tears, and sighs extorted from them by intense suffering. If we can only give a glass of cold water to allay the devouring thirst occasioned by the heat and by their wounds, or if we are permitted to sympathize with them, to speak to them affectionate words dictated by that love with which the Savior has loved us all, we esteem that a sacred, a blessed privilege.

"As soon as the war was suspended, and while diplomatic efforts were being made to secure peace, our soldiers were placed in permanent localities, by which arrangement it became an easy matter to visit them regularly. One of our evangelists has recently devoted himself to that work: already he has held with them meetings for edification at Bergamo, Milan, Brescia, and Chiari. Another evangelist will in a short time also visit them.

"In order to give you some idea of the feelings of our soldiers, and of the good accomplished among them by those pastoral visits, I take the liberty to communicate to you extracts from various letters of those soldiers enlisted under the flag of Victor Emmanuel, who are also soldiers of the cross. One of them wrote last month:—

"'After the sad and burning days of summer, after the fatigues, privations, and perils of war, we are permitted to see the return of days of repose, in which we may recover new strength for future emergencies. We have left with regret the lovely town of Salo, and the beautiful banks of Lake Garda, where we held in the open air our religious meetings. There we used to meet for prayer under the azure vault of the firmament, and also to read for our mutual edification some chapters of the Bible, which not only strengthened us, but also comforted us in the days of danger and suffering. God has ever been faithful and good to us; he has been our constant help in every time of need; he has granted us abundant favors, for which we desire to bless him.

"'Here at Chiari, since it was impossible to continue our meetings in the open air, as we were anticipating the rigors of the winter season which is approaching, we have determined to rent a room which we shall turn into a house of prayer. There we hope to meet to read the good word of the Lord. The last Sunday in September all our brethren met with one accord to inaugurate our new place of worship by songs and thanksgivings to the Lord. We all felt a particular need to bless and praise him that in his mercy he had preserved our lives, that in future we should serve him with more zeal and love.

"'We agreed among ourselves to have religious meetings every Sunday, and that during our interviews our time should be spent in reading and meditating upon the Gospel of St. Mark. It is our intention also to meet on Thursdays to pray together, and to read some portions of the Old Testament, which perhaps we have too much neglected. When we received the letter which informed us that a minister was making preparations to come and visit us, and that he desired also to preach to us the word of truth, our hearts were gladdened, and much more did we rejoice when we learned that he would administer the Lord's supper. We looked upon that communication as a signal fa-

vor from the Lord, and we received it with lively joy and deep gratitude. We gave thanks to God, and prayed that the journey of his servant might be abundantly blessed.

"'On Sunday the railroad station was crowded with brethren who had flocked from the surrounding country. We had beforehand advised them by letters of the intended visit of the minister. They came at the appointed hour of four o'clock. The services commenced, and after prayer and singing we listened with the deepest attention and interest to the explanation of the 36th Psalm. It was very evident that the minister had made himself thoroughly acquainted with our situation, and the words of exhortation which he gave us were as opportune as they were profitable. We partook afterward of the Lord's supper. It was the second time that we had the privilege of celebrating it since the war, for we had celebrated it a few days before the invasion of Piedmont by the Austrians. On both occasions there was much solemnity and meditation: there was also much edification to us all. But I must say that the second time of the administration of the Lord's supper, that sacred rite acquired a greater importance in consideration of the numerous and imminent dangers of war from which we had just escaped, by the gracious and special protection of our blessed Savior. Oh, may the God of all mercy bless and watch over those who have come to us and brought us so much consolation!'

"We have in Lombardy, wherever we can find any Waldensian soldiers, small reunions or meetings for edification. They thus form centres of evangelization, and their influence is felt among their companions of Romish confession.

"We have, moreover, an evangelist at Milan, who is to labor to establish a missionary station for Lombardy. We have employed, since that country has been opened to us, agents and colporteurs of the Bible and religious tracts: at this moment we can count *four* brethren who are earnestly at work. In a single month one of our colporteurs has distributed more than *nine thousand* tracts among the soldiers; especially among French soldiers.

"We have also endeavored to do good to Austrian soldiers. We have distributed Magyar Bibles, as well as German and Italian Bibles. What happiness did those poor wounded Hungarian and Bohemian soldiers experience in receiving in their own language the Word of God! How eagerly did they listen to the few words of consolation from the mouth of Protestant ministers! As many of us speak German, and as nearly all Hungarians understand that language, it was quite easy to converse with them.

"I shall not attempt, for it is impossible, to describe the joy of a poor wounded soldier from Hanover. His wounds on the battle-field made it necessary to have him transferred to one of our hospitals. There he received the visits of an evangelical minister, and before dying he had the privilege of partaking of the Lord's supper. Our various missionary stations established several years ago are still in operation. They continue to progress, I cannot say very rapidly, but I may say surely. Political commotions and the shock of war have not materially affected them. Many members of the several congregations have rather been established in the faith.

"Since you, my dear brother, and all the other esteemed members of the committee, are good enough to claim, in behalf of the friends we have in the United States, to do your share in promoting the work of the Lord, we cordially thank you for the efficacious aid we have received from you in this Italian mission that God has trusted to our cares. We thank you both for the pecuniary aid you have ministered to us, and for the prayers which you send up for us to the throne of divine grace. Be assured that we are deeply touched by these precious proofs of brotherly love which come to us from the other side of the Atlantic. We have now more need than ever of your valuable aid, for you know the immense difficulties as well as the great duties which we have before us; and if we feel compelled at times to repeat, with the great apostle, 'Who is sufficient for these things?' we also, like him, can exclaim, 'The Lord manifests

his power in our infirmity;' and if we have reason sometimes to be discouraged while we look at ourselves, we have still more powerful motives to take courage, and to look to Him who has conquered and is now seated upon the high throne above.

"Our beautiful Italian sky is still veiled by thick clouds big with tempests; but above all those clouds God has his throne. He rules over kings as well as over nations: he knows those that are his friends, and his kind protection is ever over them. To him, then, be the praise and the glory evermore; and let us have love, confidence, and faithfulness in the discharge of every duty.

"Be good enough, my dear Dr. Fairchild, to receive, and to present to the members of the committee, the expression of sentiments of brotherly and respectful affection in Christ Jesus.

"Your devoted and grateful brother in the Lord, J. P. Revel, *Moderator*."

BELGIUM—EVANGELICAL SOCIETY.

REV. L. ANET.

Schools useful—more wanted to accommodate the children who are accessible—colporteurs successful—priests angry—burn the Bibles distributed, etc.—publications—number of them, etc., etc.

"Brussels, Oct. 31st, 1859.

"Rev. Dr. Fairchild, New-York.

"My Dear Sir:—Agreeably to my promise, I now send you some details supplementary to the communications I had the privilege of addressing to you some days since. I will speak first of our

SCHOOLS.

"No change has been made in this branch of our labors. We have kept up the *thirteen schools* which we had the last year. They go on, in general, in a satisfactory manner. Some of them are indeed in a highly prosperous state, and give us great satisfaction. There are some which would reach a much extended scale if we could obtain commodious and sufficiently spacious rooms. This is especially the case with the schools of Brussels.

"Religious instruction continues to be the object of assiduous cares, which bear their fruits—some immediate fruits. Here is an example taken from the report of a schoolmistress:

"'The mother of a scholar came to complain to me, two months ago, that her son would no longer go to mass nor repeat the prayers that she pointed out to him. I questioned the child, and he explained to me that the prayers required by his mother were addressed to Mary. Now he was quite willing to pray to God, but not to the Virgin.'

"It would be very desirable to be enabled to open a school soon at Louvaine, one at Liege besides that which is there already, and another in the station at Charleroi. They would meet real wants, and, under the blessing of God, would contribute to the extension of the work.

"The *Sunday-schools* acquire more importance every year. There are now some in almost all our churches and stations, and we are striving to organize them in every place where the thing is practicable.

COLPORTAGE.

"Since the 1st of January the number of our colporteurs is raised to nine; last year it was six. This number is not too high—on the contrary, it is insufficient; it does not answer to the demands which arise. Belgium is found to be everywhere accessible to the colportage of the holy scriptures and of evangelical publications.

"Never have our colporteurs been better received, nor has the account of sales been so considerable, as this year. There are to be found everywhere persons desirous of being instructed in the truths of the Gospel; and if the priests did not persist in speaking of the reading of the Bible, even in the approved versions, as the most pernicious of all reading, every one that can read, especially in the working and agricultural classes, would procure for him or herself the word of God. *The violence of the clergy against the dissemination of the holy scriptures is extreme; never have they made greater*

efforts to keep them out of the hands of the people. We could instance a great number of villages where *the priests burn* all the New Testaments they can lay hands upon, and insist on their flocks doing the same. Their opposition, nevertheless, only partially impedes the development of the work of colportage. In places where the sale had been small, not to say insignificant, it is become very considerable. Thus, in the province of Namur the colporteurs met almost everywhere either an extreme indifference or a fanatical repulse. Now the colporteur who works in that province has sold, since the 10th of January last, 672 copies of the holy scriptures, and 1,172 various religious books.

Among the Flemish populations colportage has always been very difficult, and the sale very limited, whether because instruction among them is of small extent, and that a very small number of persons can read, or because prejudices there are more numerous and more deep-rooted than among the populations that speak the French language.

"But within the last two years the work there has become much less difficult, and the sale has risen to the amount which it formerly reached in the Walloon country.

"Besides the regular colporteurs, some brethren living in different localities have taken out licenses in order to consecrate part of their time to colportage, and their labor has been very useful and much blessed. One of them has distributed in less than three months 2,741 tracts and other publications. We earnestly desire that voluntary colporteurs may be multiplied.

"Independently of colportage, we have in the province five depots of Bibles, tracts, and religious books.

PUBLICATIONS.

"The great enlargement that has occurred in the gratuitous distribution of tracts during the last two years, has made it necessary to have a considerable number of them reprinted and of adding some new ones to our collection. We have had printed or reprinted during the past year, forty-six works and tracts, making a total of 139,110 copies, and 7,135,260 pages. The expenses amounted to *fr.* 12,103 77*c.*—about 485*l.* sterling.

"The issue from our depot of tracts and religious books has been 70,205 volumes, of which 50,433 have been gratuitously distributed.

"I might, if I were not obliged to restrict as much as possible the limits of this letter, give more than one proof of the good which is done and is daily doing by the distribution of tracts. It exercises an incalculable influence in our field of labor. Wherefore all those who desire the advancement of the kingdom of God must needs work to render it every day more abundant.

"The book-shop has gone on in a most satisfactory manner during the past year. From the outset it has been the depot of the Society for the publication of religious books at Toulouse of the British and Foreign Bible Society, and of the Tract Society of Paris.

"This year it has received a deposit of English books of the London Tract Society. The foreign publications which the book-shop thus puts in circulation at Brussels and in the Provinces exercises likewise a blessed influence on the increase of piety, and the extension of spiritual revival.

"Accept, dear sir, the assurance of my respectful and sincere devotedness.

"LEONARD ANET."

FRANCE.

OPPOSITION TO EVANGELIZATION.

We have frequently advised our readers of the hostility of Roman Catholics to the propagation of pure Christianity, and of the organization in France of a Society whose object is to arrest the work of evangelization which for a few years past has been carried on there with much energy. Finding that the breaking up of meetings assembled for divine wor-

ship, dragging pastors, evangelists, and others to jail, the imposition of fines and various disabilities, did not stop the growth of Protestant feeling, nor withdrawals from the Romish communion, recourse has been had by the Papal hierarchy to the publication of pamphlets and tracts containing caricatures of Protestantism, falsehoods, and whatever might be supposed likely to prejudice the cause of the Gospel, and embarrass its advocates, and friends.

The Society of *St. Francis de Sales*, which has the work of calumniating and opposing the Protestants especially in charge, last year had realized a total of about *seven million francs* for the prosecution of its designs. We have been furnished with some of its publications, which are scattered with profuse hand throughout the districts where evangelical missionaries labor, and have rarely seen more disregard for truth, more weakness and malignity in any writings, than are combined in them.

The lad, Thomas Whall, who figured in the school rebellion in Boston in March last, is made the subject of one of the tracts, and by the grossest perversion the case is made to exhibit Americans (Protestants) as extremely *intolerant* and *unjust*. Having drawn the picture to suit the purpose intended, the writer says: "such is the tolerance and such the justice of our poor deluded American brothers!

That our readers may see to what the Romish priests will descend, and also to what annoyances our friends in France are subjected while striving to promote the interests of evangelical religion, and be led to pray for them more earnestly and to aid them more effectively, we submit the following copy of a tract which is much used by the priests, and which, by its affectation of wit, and ridicule, and reasoning, is much relied on for discrediting Protestantism and all its associations. But the poison is furnishing its own antidote. The hostility is overwrought. The *people* are beginning to see the malignity and dishonesty of the priesthood, and of those under their control, and the work of evangelization goes on encouragingly. The title of the tract is

"ABRIDGED HISTORY
OF CENTS OF NEW INVENTION."

It reads as follows, viz:—

"§ 1. I read, a few days since, a remarkable tract, containing this expression, '*Protestant cent.*' Till then I had not thought that cents had any religion; at any rate, I, a Catholic, do certify never to have seen a '*Catholic cent*,' but to have seen very many Catholics employ admirably their cents in doing good, and not in destroying that which is good and right, and substituting in its place negations and soul-deceiving errors.

"If there were really Protestant cents, that is to say, which could protest, they would assuredly protest against the use made of them by those who seek to destroy that which they own to be good and sufficient for eternal salvation, (Catholicism,) to replace it by a semblance of worship which Catholics affirm to be insufficient, and to lead irrevocably to eternal perdition every Catholic who apostatizes, and every dissenter or heathen who with sufficient light has been called to know Catholicism, and has not heartily embraced its doctrines.

"If cents could protest, they would protest against the infamies of Henry VIII. of England, of Luther, Calvin, and Voltaire, of the English and the Momiers, traders in consciences and children, promoters of heretical sects, sellers of counterfeit Bibles, apostates all, etc., etc.

"Yet I must confess that there are *sous* Protestants, but of quite a different sort from those to which the tract refers. I explain—in the same way that there are sub-brigadiers, sub-lieutenants, etc. So there are sub-Protestants, since there are sub Protestantisms, namely, the thousand sects sprung and detached from Protestantism: such are the sects of the Momiers,

of the Anglicans, of Calvinists, of Quakers etc., etc. You who have intelligence will, I hope, understand perfectly well what I mean. I cannot claim a patent of invention, since, thank God! I have neither invented Protestantism nor sub-Protestantism, but I claim at least the glory of having found the true definition of sub-Protestants, or Protestant cents.

"§ 2. *What becomes of the pretended Protestant cents.*

"1st. Thousands of these Protestant cents are used to print false versions of the Bible, abounding in impious commentaries. I entreat a discriminating public to show no mercy to that spurious coin.

"2d. Other Protestant cents, although those who give or receive them have acknowledged, proclaimed, and printed over and over again, that any individual, no matter what his capacity may be, can understand and interpret the Bible; yet (evident contradiction) these *sub*-Protestants ascribe to a certain privileged class a science so profound, that the members of that cast go about from house to house distributing their own ideas and interpretations of the Bible. Well! were I in your place, my friends, visited by these self-made interpreters of sacred truth, I would reject them cortemptuously. Since they have acknowledged that, not being a fool, I can and ought to interpret the Bible, what need have I of their intrusive explanations?

"3d. Other Protestant cents are converted into new churches. But what for? Where is the use? Consider, I beg of you, the useless waste of money: see what economy of time and means you may make, if you are only consistent with yourselves. Thus you have no sacrifice, none at all—so you have no altar. Then, having neither sacrifice nor altar, of what use are your large and your small edifices which you are pleased to call temples, but which contain nothing. Again; you assert that you understand and interpret your Bible perfectly well, and moreover, that you follow strictly its teachings; how, then, since you desire to follow the Bible alone, without regard to difference of times and circumstances, how is it that you do not see in the Bible that it is full of instructions and directions concerning the sacrifices which the Lord required? Yet you will have no sacrifice—no, not even the shadow! How is it that you do not see that the Lord wished to have only one temple in the old dispensation, and that he commanded the Jews to raise altars upon heights with three large stones, and to offer sacrifices to his honor? Open the Bible and read: you will find all that in many places, and undoubtedly you will practice the economy which I suggest to you.

"You will place three large stones upon Mont Cindre, and that will certainly answer for Lyons. But you will not encumber our streets with pretended temples, before which no passer is disposed to raise his hat out of respect, since there is nothing inside. Until you do that, I shall not cease to repeat to you that you do not follow the Bible, since you have neither altar nor sacrifice. You are cold as the eternal snows, and you freeze the souls that have the infamy of giving themselves to you in exchange for your cents.

"Why shall I disturb myself to go into your empty temples? Leave me near my fireside in winter, on the turf in summer. I understand much better the Bible there at my ease, than in your large naked room which you call a temple, seated upon a bench facing a gentleman in black with white cravat, who allows himself to read for me and to explain to me the Bible, which I can read and understand quite as well as he.

EPISODE.

"The gentleman in black with white cravat, relates stories sometimes which *he* calls edifying. This he does to attract his co-freethinkers, and also to take the place of religious emblems—altars and sacrifices being entirely absent. Are they pretty—those stories? you will be ready to ask. A little patience, my good readers; you will judge for yourselves. Here is one which I take from the little tract of the famous Protestant cent; I have added nothing but the declaration of a jolly fellow who happened to be present; moreover, the stories are all cut by the same pattern, and are all quite as piquant. That is not my fault—but I copy:

"One Sunday, the day of the fete of a village in the north, (the gentleman in black takes good care not to name the town,) our young girls and young boys were preparing themselves to follow the crowd, arrayed in ball costumes. They came to the temple, (of the Protestant cent,) designing afterward to follow another master (the ball.) But the gentleman in black made such an impression upon them, that with one accord they went home, laid aside their ball-dresses, and formed themselves into a religious meeting. The jolly fellow who was listening exclaimed, 'Zounds! I was one of them.

We could not do otherwise than lay aside our dresses and renounce the ball: we were all so sleepy that we were obliged to go to bed.'

"What say you, my friends, of the story of the gentleman in black with white cravat?

"4th. All those Protestant cents, you say, serve to the advancement of the kingdom of God. In what respect, pray tell me, you who have no altar, no sacrifice? I would rather suppose that you would delay its progress. But God is there, and your cent obtains no currency.

"5th. At Nimes, at Strasbourg, you state, the Protestant cent procures religious aid to the (you dare not say faithful) scattered. Oh the magic of that cent! . . . . Let me tell you, dear sir, that our good Catholic curates travel far every day, make long journeys to give religious succors, and also a part of their few cents (not Protestant cents) to the poor faithful scattered ones of the flock, and very often even to those who are enemies. True charity guides them.

"6th. Finally. Protestant cents have founded a society of the friends of Israel! Verily, if you ever convert Jews, they'll be funny Israelites—those that are converted by you—without altars, without sacrifices! Come, my good sir, confess that your converted Jews are . . . . jolly fellows. Catholicism does in reality convert Jews, but it uses other means than yourself; and among those whom it converts we can show some who have become apostles and saints. I might give names, but I refrain: many such are still living.

CONCLUSION.

"We Catholics believe in the real presence of our Lord Jesus Christ in the holy eucharist, and it is that which gives so much unction to our prayers—it is that which prompts the pomp and splendor with which we surround our worship—it is that which gives to our religious songs that power which moves and inspires the soul . . . . O, you deluded brothers, yet ever loved! if ever you have entered into our churches, and heard the singing of the Te Deum, the Magnificat, the Veni Creator, the Inviolata, the Laudate, etc., etc., and have not been thrilled with a love all heavenly—pity, Oh pity for you!"

HOME FIELD.

In the prosecution of their work within the Home Field, the Board daily find much encouragement for increased efforts. This encouragement consists not only in the cheering results of labors performed, but in the numerous and important places which Providence prepares for their operations.

From all parts of the land—the North, South, East, and West—assurances are received of a readiness on the part of various localites for evangelical labors among the deluded followers of the Papal heresy, accompanied with earnest entreaties for the appointment of missionaries to them. To some of these new places the Board have lately sent laborers, and already they have evidence that the service is not in vain. The blessing of the Lord is manifestly upon the work to such an extent, and in such forms, that the most sanguine expectations of its friends are more than realized.

Withdrawals from the Romish connection are of daily occurrence on the part of those with whom the missionaries labor, while not a few are led onward in their inquiries concerning evangelical truth and become truly converted to Christ. The number reported from different parts of the land as reclaimed from the Romish heresy, now amount in the aggregate, to many *thousands;* and their joy in their new relations, the possession of the Holy Scriptures, and the consolations of the Christian religion, is sincere and almost unbounded. The following language from one of the converts aptly expresses the joyous

feelings of them all. He says of himself and his companions:

"The poor prisoner who was bound in a dark and fœtid dungeon from his infancy to old age, is not more pleased and happy when a friendly hand opens the door of his prison, and permits him to breathe the pure air of heaven, than we were when God broke the chains that bound us to Rome. The unfortunate man born blind, is no more ravished when the skillful physician cures him, and, by opening his eyes, enables him to see the smiling face of his mother and the enchanting spectacle of nature, than we were when we saw, for the first time, the truth as it is in Jesus."

These accessions to the number of evangelical Christians, and the joyous experiences of the converts, proclaim unmistakably the feasibility of the object of the Society, and also the great desirableness of its ample support and the extension of its operations. It is now an admitted truth that the Papal population are involved in fatal errors on the subject of salvation, and that, notwithstanding the prejudice of some to the contrary, they are accessible to Gospel influences, and some of the most remarkable instances of the triumphs of the grace of God are among them. At no time has the Home Field presented so inviting an aspect, or held out so many and such strong encouragements to *special* exertion, as now. We trust that the friends of the Redeemer will "discern the signs of the times," and improve the golden opportunities which God is giving them to do a great and good work in behalf of the nearly four millions of Papists now within the boundaries of our country.

The number of missionaries employed ought to be greatly increased; the earliest and best manner of effecting it should constitute a standing topic of thought and conversation among all Christian people, and be a leading matter of prayer in our families and churches until it is accomplished. When our foreign population is evangelized, or the Papal element among us is enlightened and attached to the Gospel, much of the work of home evangelization will be completed, and comparatively little in this regard will remain to be done within our national limits.

We have received interesting reports from the missionaries during the month which has just elapsed, and we are happy to know that increased attention is bestowed by them upon the children of Papal parents, and with good results. The children of the nation are our hope, and too much pains cannot be taken to get them into week-day and Sabbath-schools, where they will be well instructed in the facts and principles of morality and evangelical religion, as well as in science, arts, and literature. A number of Industrial and Sunday schools have been opened recently for their benefit, which promise to be very useful. We shall now submit a few extracts from reports lately received, to which, together with the report from the Committee on the Kankakee Colony, under the Miscellaneous head, we invite special attention.

MISSION IN AN EASTERN CITY—A NEW STATION.

REV. DR. ——, MISSIONARY.

The missionary voluntarily engaged in the work number of families visited—several conversions—total Romish population—generally ignorant—exercises at a school examination Romish children gathered into schools—a gift to the Irish school—a prayer-meeting in the jail—willingness to collect funds, etc. etc.

The following extracts are taken from a report of the Rev. Dr. ——, a missionary in one of the cities of New-England. Though brief, they show the labor performed in the spirit of kindness and love; and while unobtrusive, noiseless, and of humble character, it is in the right direction and effective of great good. Adults and children are alike benefited by it. The station is new, but promising. The writer says:—

"When Mr. —— engaged me to labor specially for your Society, I had been occupied from time to time in visiting the Roman Catholic families in our city without any compensation, and he engaged me to labor particularly in connection with your Society. Since then I have visited about 250 families, mostly Irish, but some German, several of whom have abandoned Roman Catholicism and now attend Protestant churches.

"One family has gone to California. Before the father departed I had several conversations with him, and he was very firm in his new faith. . . . . .

"We probably have at least *three or four hundred* Roman Catholic families in our city, most of them very ignorant of true religion. They are all accessible, and welcome me to their houses, and several persons whom I have visited more than once give good evidence of being taught by the Spirit. I have been attentive to this class of our people, and have visited their families at different times in seasons that are past. One thing which gives me free access to their families, is my connection with the schools.

"Last week I visited a school composed entirely of *Irish* children. There were 55 in the school, and the following was the order of the examination: They commenced with reading the New Testament. All that could read without spelling joined in the exercise. Then the entire school repeated the ten commandments, then many of them repeated many verses from the Gospels, etc. The parents make no objections, but appear to be pleased. All the primary schools have more or less Roman Catholic children, and all the teachers of these children pursue something of the same course.

"We are training these children in the principles of religion. I gave to the teacher of *the Irish school* a religious book (child's book) for each of her scholars who could read. I have been accustomed to give the teachers books to be given by them as prizes to the children. The teachers think they prove incentives to learning. I gave a young widow a fine Bible, bound in morocco, and she told me that she regularly read it. I trust it has been blessed to her. I could state more facts which go to show that there are some prospects that are favorable for the advance of true religion.

"I attended a prayer-meeting on the last Sabbath at our jail, where several gave an account of God's dealing with their souls, and I hope they are not deceived. . . . . .

"I hope to be able to collect some funds for you. I have some in my hands, and have the promise of more. If you approve of it, I will visit some of the churches around us, without any expense to you. I fear that the *churches* know but little about the importance of the subject."

IRISH MISSION IN ALBANY, N. Y.

REV. H. L. CALDER, MISSIONARY.

The mission prosperous—Romish children attend the schools, and their parents attend religious meetings—a spirit of inquiry prevails—the missionary preaches in the open air, and on a boat—the people hear him, etc.—a case of conversion—Romanists attend lectures and meetings—priest's commands disregarded—other cases of conversion, etc.

The Board commenced its labors in Albany, N. Y., a few years ago, with little to encourage the effort among the Romanists. At first the Romanists were almost entirely inaccessible, and utterly averse to evangelical instruction. But now, what a change! The missionary having carried out the instructions of the Board,

by perseverance in his service, and the manifestation of the spirit of kindness has accomplished a great and good work. But read the report. The missionary says :—

"The work of the mission here was never in a better state; many of the Romanists have got above the fear of their priests, and through the instrumentality of your missionary they send their children to the district day-school and to our Sabbath-schools, and they come themselves more fearlessly to our preaching meetings, and listen with deep attention. Whatever might have been their motive in coming at first, it is evident now that they are searching after the truth; for they are not offended to hear the errors of the Romish system exposed, which I cannot help doing occasionally, in answer to the many questions put to me concerning it by Romanists themselves.

"There is a spirit of inquiry and a thirst for knowledge in the minds of many, that the Romish system cannot answer nor all its power destroy, and I am happy to report the number who possess this spirit on the increase. In the course of the month past I went on two Sabbath days to the outskirts of the city, and preached once in the open air and another time I preached in a boat. To those places the Romanists would come and hear, though they are strictly enjoined 'not to enter a Protestant church.'

"I have from 50 to 70 children in my Sabbath-school, two-thirds of whom are the children of Romanists. They are committing to memory portions of the New Testament, which, by the grace of God, will save them from the errors of Popery.

"This month I have distributed 728 Tracts, preached 17 times, made 260 visits to families, conducted my Sabbath-school 5 times, visited the sick in hospitals and other places; read, prayed, and conversed with the people as often as I had opportunity. For such privileges I desire to thank God and take courage."

In a subsequent letter from the Rev. Mr. Calder about his labors in Albany, he gives the following interesting facts :—

"I have reason to be thankful to God that he gives me some things to cheer me by the way. A few days ago a woman came to me and said she considered it her duty to let me know, that in hearing me preach a few months ago on the words, 'There is forgiveness with thee, that thou mayest be feared,' she had received good, and as she expressed it, she 'hoped to praise God through eternity for directing her to hear his word preached on that day.' Although brought up in Popish error, she is a very intelligent person.

"I am truly glad to see many of the Romanists attending public lectures and preachings, now, who would not, some time ago, have set their foot in a Protestant place of worship. At one of these lectures, bearing directly on the subject of Romanism, I saw present many whom I knew to be earnest inquirers after truth. I have heard their expressions since about it, which give me hope that they are beginning to see the errors of that ungodly system in which they were brought up. Their children are now more easily got to Sabbath-schools, and the parents often go with them and listen respectfully to the instructions given.

"Every Sabbath, for many weeks past, I have had from *eight to ten adults* present at my Sabbath-school exercises, who seemed well pleased to hear the children answer the questions put to them, and to see them join with me in repeating the Lord's prayer. Tracts and copies of the Scriptures are received and read by Romanists more than they used to be. It seems that the priest's injunction not to receive nor read them is disregarded by many.

"It is often said to me, on offering the tracts to women, 'I cannot read, but my little boy or girl will read it for me.' At one time I found *twenty-nine* such cases out of one hundred and sixty, which shows to what an extent ignorance pre-

vails among the Irish Romanists. But our Sabbath-schools and our industrial school are doing much good to some of the rising generation.

"A few weeks ago, while preaching out of doors, I was violently opposed by a Romanist, who tried hard to disturb the meeting; but I withstood him in holding forth the Gospel, until he became tired of opposition and went away. Some who were present followed me a little distance to the floating bethel, where I preached again. One of the number voluntarily stated, on the Tuesday night following, that by attending that meeting on Sunday the Lord had brought him to think seriously of his lost state, and that he solemnly purposed to turn to the Lord. That man, and hundreds more to whom I have preached the word of God, I may never see in this life again, but the above cases being made known to me, give me great encouragement. My meetings at the Rennselaer-street station have been well attended. One person, who has attended regularly for more than a year, now professes to have experienced a change of heart; others are serious, so that I proposed to have another prayer-meeting in each week, which was readily agreed to and is now well attended."

IRISH MISSION IN PITTSBURGH AND ALLEGHANY CITIES, PA.

MR. DE FOREST, MISSIONARY.

Much to discourage a missionary, but the Lord gives support—the work prospers—1,300 to 1,500 children and youth in mission-schools—kindness wins success—tracts delivered to the people, etc.—rosaries, etc. given up—caution about statements in reports, etc.

"By the aid of divine providence, I have been enabled to labor another month for the evangelization of the neglected masses within my field. There is much in a work like mine to discourage and dishearten, and in my case more than ordinary; and had I not the everlasting arms beneath me, long since I should have retired from the service. Not only have I had to meet the natural depravity of the human heart, bolstered up by life-long practices, but the active opposition of a wary priesthood. Sometimes, when I begin to hope that a poor soul has been rescued from their toils, after a ere long I wake to realize that the hope was but a mere illusion.

"Still, my work is not in vain in the Lord, for already there are under the care of our mission from *thirteen hundred to fifteen hundred* youth, between *three* and *four hundred* of whom are of Roman Catholic parentage; and over *one hundred* Roman Catholic families freely permit my visits for personal conversation, reading the word of God, and prayer, over whom I feel assured, under God, I have already attained a very happy influence, and in regard to whom I am very hopeful.

"Our *four* Industrial schools, which had been suspended during the warm season, are recommenced. These I regard as the hopeful feature in my work. Already we have had a variety of evidence of their utility. They are good helpers to my work, in the access they afford me to the adult Papal population.

"Many interesting incidents might be given you. I have visited, during the month past, besides attending to other duties, *sixty-seven* Roman Catholic families, distributed 140 pages of tracts and *three* copies of the Holy Bible, and read the Bible in thirteen Roman Catholic families.

"I ought to remark here, that of the *twenty-one thousand* pages of tracts that I have distributed during the past eleven months, I believe that I have not put under the doors, or thrown carelessly in the way of persons, more than five hundred pages, but have always handed them respectfully and kindly to those who would accept and consent to read them; aiming thus to secure, if possible, a due regard to the little messages so disseminated among the *four thousand* families I have already visited.

"During the past month one of the Roman Catholic families to whom I had given a Bible were readily induced to give me their two rosaries and two prayer-

books, promising me never again to attend the Roman Catholic church or to go to the 'confessional.' As Protestant people generally like to see something tangible in the results of missionary labors, and are sometimes somewhat skeptical as to the truth of published statements, I have invited one of the clergymen of the city to visit with me several Roman Catholic families who have received the sacred Scriptures at my hands, that he may satisfy himself and others that, so far as my reports are concerned, the statements are not exaggerated.

"Were I to labor here another year, I should hope, by the divine blessing, to witness greater and more decided results in reference to the temporal and eternal salvation of poor Papists. Bigoted and blinded as they are, I am sometimes eminently successful, by a kind, affectionate, and forbearing manner, in winning their respect, good will, and attention.

"Of my labors hitherto among Protestants, I have only spoken in the most general terms. I might speak here, also, of results of very great interest, but I forbear, with the single exception, that I trust one young man was brought, through my instrumentality, to believe in the Lord Jesus Christ to the saving of his soul, and has already entered his rest in heaven."

From a report received from Mr. De Forest since the above was written, we add the following extracts, which will be read by the friends of the mission in Pittsburgh and Alleghany cities, we are quite sure, with great pleasure. Mr. De Forest says:

"Lately I have been engaged, with the aid of the Rev. Mr. Rosseter, our District Secretary, in reviving the industrial schools within my field. Great interest has been evinced by the Christian ladies of Pittsburgh and Alleghany cities in regard to them.

"It has required a great deal of labor to do the *preparatory* work connected with the schools, now seven in number, so that I have not been able to distribute many Bibles or tracts since my last report.

"At the time that Rev. Mr. Rosseter addressed the Presbyterian church of Lawrenceville, a suburb of this city, the ladies of that place requested your missionary to visit them and commence an Industrial school there, which I have resolved to do, and before this reaches you I shall probably have it under way. With this, and our *two* mission Sabbath-schools, the AMERICAN AND FOREIGN CHRISTIAN UNION will have established, in connection with this mission, TEN schools.

"And this labor has not been in vain, as every day brings your missionary proof. Not only are my visits generally well received, but I find an open door inviting my presence, where, but for them, I would be excluded. I am led to believe that I am largely indebted to the influence of these schools for my admission to *at least one hundred Roman Catholic families*, who now freely enter upon religious conversation, reading the Word of God, and prayer with me, whenever I can call upon them. This is surely a great gain.

"Within the past month I have commenced a system of operation of which I have long felt the need, but till now have not had sufficient confidence in myself to undertake it: I mean, visiting the prayer-meetings of the different churches of these cities, and addressing them as to the nature, the mode, the objects, and the results of our work here. I hope much from this form of labor for our cause in general."

FRENCH MISSION IN DETROIT, MICHIGAN.

REV. F. PEPIN, MISSIONARY.

The missionary has just entered his field—read and approved of his instructions—preaches to small French audiences with some visible results—distributes Bibles, etc.—Sunday and Industrial schools.

The Board have recently appointed the Rev. F. PEPIN to labor among the Canadian French Romanists in the city of Detroit, Michigan. Mr. Pepin has had a good deal of experience in

his labors among Romanists in former years, and good hopes are entertained of his usefulness and success. With his appointment, and other efforts which, we trust, will be made in that city, the Board hope to see a new impulse given there to the good cause in which they are engaged. Mr. Pepin says :

"I presume that the Board will not expect a very extended and minute report from me the present month, for the reason that I have had to move my family, and arrange my affairs generally, so as to be fully prepared for my work hereafter.

"I have read your 'instructions' several times with great care and deep interest, and am happy to inform you that I heartily endorse every rule and principle enjoined and suggested.

"In my labors the last month, I have preached in French every Sunday morning to a small but attentive congregation, mostly Catholics, or those converted from Romanism. During these services I have often seen tears coursing down the cheeks of some of my congregation, while I discoursed to them of the death of Christ as a sacrifice for their sins. *Fifteen or twenty families* have received the Scriptures; and with several who would permit it, I have united in prayer. In my experience I have ever found that prayer is the most effectual means of reaching the heart, and often, under its influence, I have known persons to be melted to tears when all other means had failed to affect them. It is hardly a whole week yet since one such case came under my notice during a visit to a Roman Catholic family. There is a great work to be done among the French people and other foreign population of this city, of the number and condition of whom I will give you more information in a future report.

"I have done but little yet in the Sunday-school work, but have succeeded in introducing six Roman Catholic children into the Industrial school. I think a useful and successful part of my work will be in this quarter; and the children, when safely in that school, are free from the influence of the priests.

"I have distributed about *twenty-five* copies of the Scriptures since I have been in this work. Those I brought from Canada.

"I intend to make the distribution of Bibles and tracts part of my work, with such other books as your Board shall recommend as proper for the same."

MISCELLANEOUS.

REPORT OF THE COMMITTEE AT KANKAKEE, ILLINOIS,

On the French Colony at St. Anne, under the ministry of Rev C. Chiniquy, made to the Committee at New-York, Dec. 5th, 1859.

"Reports of the suffering condition of the French colonists in St. Anne and vicinity, in Kankakee county, Illinois, caused by Papal persecutions and failures of crops, having reached the cities and towns of the Eastern States, and been especially represented to the officers of the AMERICAN AND FOREIGN CHRISTIAN UNION, and as the feelings of the benevolent were becoming excited to extend aid to the sufferers, it was deemed advisable, in the month of July last, that a Committee should be appointed to take charge of and distribute the benefactions, and report their operations to the Christian public.

"Such a committee was appointed by that Society, of gentlemen resident in New-York, and well known to the community.

"Mr. M. J. Paillard, of No. 21 Maiden Lane, Treasurer of this committee, in the month of October visited the colony, and while there, induced the congregation of St. Anne to appoint a committee to attend to the distribution of the goods and money sent for the relief of the desti-

tute. This committee consisted of the Rev. C. Chiniquy, Rev. M. W. Staples, Presbyterian minister of Kankakee, Rev. J. B. C. Beaubien, Missionary of the American and Foreign Christian Union, H. Bailey, A. Chiniquy, George Gauthier, and L. Auger.

"As funds and clothing have been sent to this committee from a large number of places, and as we have discharged the duties assigned to us, we beg leave to present to the committee at New-York, and to the Christian public, the following report:

"We entered upon the work and carried it forward with as much thoroughness as possible. Two of the committee, Rev. Mr. Beaubien and Mr. Auger, were appointed to visit every family, and ascertain every fact relative to their prospect of support.

"Before submitting the facts respecting the colony, we deem it proper to state that St. Anne is one of the finest sections of land in the county. It is the most beautiful site, except Kankakee City, in the county. The land is of the finest quality, adapted to the various kinds of grain. The loss of crops the last year is attributable entirely to the insect, drought, and early frosts. Other portions of the county have suffered from the same causes, but not to the same extent.

"Kankakee county, we may say, is one of the best counties in the State. It is quite well timbered and watered, and its soil is unsurpassed by any in the world. It is admirably located, accessible by railroad to the best wheat market in the world, i. e. Chicago, the distance being only 56 miles.

"Kankakee City, the county site, is one of the most beautiful as well as thriving cities in the State. It being only about six years old, it now numbers about 5000 inhabitants. Many of the business houses will compare favorably with those of larger cities. We have an inexhaustible quarry of limestone, which is susceptible of a fine polish, and this of itself is a mine of wealth. We have water power, capable of driving many mills, which it has been to some extent, improved. During the present year a large flouring mill was erected, which is now doing an extensive business. There never was a better opening, in our opinion, for capitalists to invest in manufacturing business. It is accessible to the southern market, and now, daily, car-loads of cotton pass through our place, in transit to New-York and other eastern markets. Property in Kankakee, owing to the great financial pressure, is very cheap, and now is the time for safe and profitable investments. It is a healthful and pleasant place. Several parts of the county are in a high state of cultivation. A great portion of the land is still unimproved. Farms, admirably located, can now be purchased at almost half their real value. We think that no county in the great west offers so many inducements to new settlers as Kankakee.

"Notwithstanding such is the fertility of our soil, it is a painful fact that St. Anne has been peculiarly afflicted by the loss of crops for three years past, but more especially the last year. Why it is, we cannot now tell. It is the Lord's doing. It cannot be attributed to the soil, nor yet to the mode of cultivation. The wheat bid fair for a most abundant crop, we may say there never was a finer prospect; but just as it was maturing, the insect came, and the golden harvest withered and died. There never was a better prospect for corn and for buckwheat, but frost came, and field after field was destroyed. The poor people, already reduced to the last extremity, when they saw that their labor had come to naught, did not know where to turn and how to get relief They had already borrowed money, the interest of which they could not pay. No relief could be had by borrowing more. Nearly all, to be sure, had secured enough of one thing and another to last them for a few months, but there was a long winter before them, and no prospect from their own resources. Why this state of things, in the midst of their struglés with the Papal power, we cannot now tell.

But we do know that God always humbles a people before he exalts. He will show to this afflicted people that man's necessity is God's opportunity; and that he can feed and clothe a people, though the olive fail and the fields yield no increase.

"The committee above named visited upwards of two hundred families, and ascertained the number of persons in each family—the number of acres of land owned—the amount of indebtedness of each family—the rate per cent. of interest pledged—the amount of stock owned—the bushels of grain sowed, and the number of bushels reaped. The statistics taken show,—

"1st. That 2,200 bushels of wheat have been sowed, and that only 1,513 have been gathered: about four-fifths of those who sowed failed to reap one bushel. The amount reaped will not give to each person one bushel for his support, were it divided equally among the people. A few individuals have gathered the whole amount.

"2dly. Some 15,000 bushels of corn have been gathered in the colony. There may be more or less, as we could not determine the exact amount. The greater portion is soft, and cannot therefore be used for grinding. It was injured by the early frost; very little of it will be fit for seed.

"3dly. Some 900 bushels of buckwheat have been gathered, and much of this is unfit for grinding, as it also was injured by the frost.

"4thly. Some 3,000 bushels of potatoes were gathered in the colony.

"5thly. The debts owned by the colony amount to about $48,000, nearly all of which is secured by trust deeds, which may be foreclosed in ten days, and all the property placed beyond redemption for ever. They are now at the mercy of their creditors.

"6thly. The interest on the above amounts to the enormous sum of from $9,000 to $10,000 annually.

"If all the produce raised during the year in the colony, as will be seen from the above figures, was sold at the highest market price, it would not much more than pay half the interest now due.

"There are about 200 families, (most of whom, we may say, are as industrious as people in general,) who are liable to be turned out upon the world without any means of self-support, for money, a portion of which they have had to borrow and secure to the lender by a trust, and at 20 to 40 per cent., for the purpose of purchasing provisions for their families during the last two years, while their farms have failed to produce enough for their support.

"It is proper we should state to the public that these men are not American farmers. They do not know the best mode of cultivating the soil. They have not the means for keeping up with the improvements in agriculture.

"Many allowances should be made. They are strangers among us. They speak a foreign tongue. Many of them have been kept in ignorance by the Papal power, and therefore it will require years of discipline to Americanise them.

"The Committee can see only one method of affording any permanent relief to this people. That method is the following: If a number of men can be induced to loan money to this people on 7 per cent. for a term of years, and take up these trust deeds, the colony may be saved, and each farmer enabled to keep and pay for his little farm, for a home for himself and his children.

"The lands mortgaged are worth, even at this time, double the amount now held against them. A safer investment cannot anywhere be found.

"Cannot some Christian men that have money to loan be induced to come to the relief of this people at this crisis? The amount of good accomplished by such a loan, cannot be computed. Unless something of the kind be speedily done, the good work here commenced and carried forward with unprecedented success by the evangelical labors of Rev. C. Chiniquy, and those associated with

him, must cease, and this colony must be scattered to the four winds.

"The Committee would further report, that the colony at St. Anne, and many of the families in Kankakee, have been quite well supplied with clothing during the last six weeks. Had it not been for the timely aid of dear benevolent Christian friends in other more favored quarters of our beloved land, great suffering must have been experienced by this people during the approaching winter.

"You have, dear friends, our and their warmest gratitude for your timely benefactions; you have made many hearts, burdened with sorrow and disappointment, indeed happy. Could you have witnessed, what we have, in the distribution of your donations, we know that you would have experienced the truth of the inspired word, 'It is more blessed to give than to receive.' We adopted the following method in the distribution of the clothing: Two of the committee visited the several families in distress, secured the names, number, and size, etc. Then we opened the boxes and made packages for each family, and required them to call on such a day to receive their portion. This method has in general given satisfaction. Possibly we have been, in some cases, imposed upon, but in such an extensive work this we must expect. We have done the best we could in the circumstances, and never have we in any cause worked more faithfully.

"The committee would also state that they have adopted a plan by which the *church* and *school* property shall be improved, by the charities contributed for the support of the poor. They employ men to work upon the public buildings, allowing them 75 cents per day, and pay them in provisions—the provisions being furnished at the lowest rate. Those who cannot work, and are needy and worthy, we furnish with such things as are necessary. By this method the chapels which are now in an unfinished state will be completed. Two objects will thus be secured—the improvement of their public property, and the means of support furnished. This, we trust, will commend itself to the benevolent contributors. We would state that we proceed in the work on the principles of the strictest economy.

"To carry this people through the winter, giving to them only what is absolutely necessary, will cost a considerable amount; but from the benefactions already received, with what is on the way to the treasury, it is believed that but little more will be needed.

"It is the purpose of the Committee to purchase seed for them, when it can be had at the lowest price, so that in the spring they may have the means to prepare for another harvest.

"The *public* debts are all cancelled, and the property put in such a state that it cannot again be embarrassed.

"The Committee would further state, that while it is evident there are some who do not appear to be sincere in their avowal of Protestantism, yet the more thoroughly we become acquainted with the work, the more deeply are we convinced of the genuineness of many conversions. There is a sincere love for the Gospel, and an earnestness in the study of the Scriptures, which can but elicit the admiration of all true Christians.

"The work is gradually assuming a more important aspect. The colporteurs are daily having access to new families, and the weekly meetings for prayer in Kankakee, Bourbonais, and at different points on the prairie, are better attended than at any former time. In our intercourse with this people, just emerging from Romanism, we have become more deeply impressed with the corruption of the Papal power. Her influence upon man tends to blunt and destroy every moral sense; and the errors inculculcated by that church upon this people will cling to them for years. One principle for which the Papacy is especially noted, viz: 'doing evil that good may come,' is yet retained, in a measure, by some of the colonists, though many of

them struggle hard to overcome it. Many allowances should therefore be made, and much charity should be exercised towards them. They are just emerging from Papal darkness.

"As the contributions received are now judged to be nearly, if not quite, sufficient to meet the present wants of the colonists, the Committee will hold themselves responsible for whatever may yet come to hand, and disburse it according to the wish of the donors, for the benefit of schools or the promotion of the welfare of the people in some other form.

"We feel that it is not for the true interests of this or any people, to *give* them more than is needful to sustain them through the winter, and furnish them with seed for another crop.

"Let the people be trained and urged to industrious habits, and made to feel that their prosperity, with the divine blessing, depends entirely upon their own exertions, and in a few years they will become an independent and happy people.

"The Committee regret to see certain articles in the newspapers, denying the existence of any suffering in the colony. What exists at the present time, and what existed three months since, are entirely different matters.

"During the summer and fall, the Rev. Dr. Rice, and Mr. C. A. Spring, his elder, and the Rev. Mr. Hickey, of Chicago, the Rev. Mr. Emerson, of Rockville, now of Boston; the Rev. Mr. Haskell, of East Boston, the Rev. Mr. Waters, of Muscatine, Iowa, and the Rev. Dr. Wilson and Mr. Paillard, of New-York, all visited the colony, and made a full investigation of the condition of the colonists, and under their own signatures stated that many of them were suffering and greatly needed help. We do not deem it necessary to vouch for the truthfulness of these men. Their characters for integrity and honesty of purpose are too well known."

"In behalf of the Committee,

"M. W. STAPLES, *Treasurer*."

THE EXPERIENCE AND LABORS OF A MISSIONARY OF THE BOARD.

"In the month of December, 1847, it pleased the Lord to bring me out of the darkness of the errors and superstition of the Romish church, into the glorious light of the Gospel as it is in Jesus Christ. . . . . As soon as I found myself the Lord's freeman, and beholding *thousands* of my countrymen around me blind and in bondage, the missionary fire was kindled in my heart, and my soul found no rest till the church of which I had become a member gave me authority to labor to enlighten and deliver them.

"For five successive years I labored in the United States, in various places, in towns and rural districts. For three years succeeding those I labored in the city of ——, and for one year following in ——, in Canada East, under the direction of the Canada Conference. During those nine years I distributed *several thousand* copies of the Scriptures among the Romanists. In ——, where the church could never sustain a permanent Protestant ministry among the French, we succeeded in continuing it until now; and at the present time *two reformed Romish priests* are preaching Protestant Christianity to my countrymen. And what is still more cheering, a recently received letter informs me that although *thousands* of Bibles have been distributed, such is still the demand, that the Society is unable to supply them."

A VOICE FROM VIRGINIA.

A correspondent in Virginia concludes a letter to us as follows:

"I wish you had an efficient agent in Virginia, who would go all over the State. It is but seldom I hear, or hear of, one word in reference to the conversion of Romanists. They are being strengthened throughout our State by emigration from Germany and Ireland. They are ever and anon building houses of worship. Here in Richmond, St. Peter's church is very large—one of large size for the Germans, and the foundation of a *third* is now preparing.

"A good lecturer, who would visit our principal cities and towns, and address the people, would do much toward awaking an interest on the subject. I have circulated my copies of the Magazine, hoping to do good and get you subscribers, and that, little as it is, is more than any one else is doing that I know of.

"The cause is surely a good one, and deserves well of our people, but we are asleep as it respects Romanism. May the good Lord prosper your undertakings for the conversion of these idolatrous Christians. Yours respectfully, ——."

We are happy to state that we have other letters from Virginia, which indicate a rising feeling of interest in that commonwealth on the subject of the evangelization of Romanists within its boundaries. We shall be happy to respond to the calls made upon us there, and trust that the interest will continue to increase.

A ROMISH PRIEST'S TYRANNY.

We take the following paragraph from a letter recently received from a valued correspondent in Indiana, near to Crawfordsville, where the scenes described occurred:

"An Irishman, by the name of O'Connor, was occupying a house belonging to Prof. Twining, of Crawfordsville. His child was sick and died. Prof. Twining called upon the family, as no other one had come in, to comfort them in their affliction. While he was speaking a few words to them the priest came to the door, and seeing the Professor, he walked away without saying anything,

"The next Sabbath, the Roman Catholic priest officiating in the Roman Catholic church there, without having said a word to Mr. O'Connor, publicly excommunicated the whole family. He then ordered them out of the church but they did not go. He then ordered five or six men in the congregation to put them out of the house. They refused to do it. The priest then came down from his altar and undertook the task himself. Failing to accomplish it, he dismissed the congregation. The result of this was, *two parties* were formed, a *fight* was had, the priest got some bruises, and a trial in the civil court. The priest, I understand, has been silenced by his bishop."

IRELAND.

"IRISH CRIMINALS.—The 37th Report, for 1858, of the Inspector-General of Irish Prisons, contains some valuable information, from which we select the following facts:

1.—ADULTS AND JUVENILES.

Protestants,	3,795
Presbyterians,	799
Roman Catholics,	29,027
Not ascertained,	378
	33,999

2.—JUVENILES.

Protestants,	167
Presbyterians,	24
Roman Catholics,	2,113
Not ascertained,	11
	2,315

"From Table No. 1, it appears that 11-2 per cent. of the prisoners committed in 1858 belonged to the Established Church; 2-36 per cent. were Presbyterians, and 86-33 per cent. were Roman Catholics.

"Table No. 2, shows that 7 per cent. of the juvenile offenders belonged to the Established Church; 1 per cent. were Presbyterians, and 92 per cent. were Roman Catholics.

"The proportion of Protestants and Romanists has been variously stated. The Romanists claim, we believe, to be about three-fourths of the entire population; but other persons assert, that since the famine of 1846-7, and the tide of emigration has set in, that the two bodies are now nearly equal. The above statements will, at the present time, when Romanists are making great demands for chaplaincies and educational purposes, prove highly important."—*Bulwark.*

CENSUS OF ST. LOUIS.—A census of this city, taken in 1858, returned the population at 135,330 souls. Of this number, 59,657 were American, 43,874 German, 22,014 Irish, 3,451 English, 1,337 French, and 1,951 foreigners of other origin; and of the total, 132,174 were whites, and 3,156 colored, viz: 1,672 free and 1,484 slave. The increase of the population from 1850 has been as follows:—

	White.	Free Col.	Slaves.	Total.
1850	73,842	1,362	2,656	77,860
1852	84,340	1,455	1,859	87,654
1854	. . .	. . .	. . .	122,134
1856	. . .	. . .	. . .	125,201
1858	132,174	1,672	1,484	135,330

—the increase in the eight years being 57,470 or 73.8 per cent.—*Journal of the American Geographical Society.*

THE POPULATION OF MILWAUKIE in 1850 was only 20,061, and in 1855 only 30,447; that of Racine in the same years was 5,107 and 8,044; that of Janesville, 3,451 and 7,018; and for the other cities the increase is equally remarkable.—*Ibid.*

FRENCH EMIGRATION.

The French Minister of the Interior has published a report on the emigration movement in 1858, showing the following results:—

"The number of French who emigrated to foreign countries, in that year, was 9,004, and to Algeria, 4,809—making a total of 13,813, being a decrease of 4,926 as compared with the next preceding year. In the number of emigrants to foreign countries the proportion of males was 69 per cent., and that of females 31 per cent., and to Algeria 58 and 42 per cent. respectively.

"Of the emigrants to foreign countries, 2,156 went to the United States, 2,510 to South America, 1,558, to Spain, 720 to Switzerland, and 2,060 to other countries.

"The diminution in the number of emigrants in 1858, as compared with the preceding year, was caused, first, by the harvest of last year being more favorable, and next, by the commercial and financial revulsion in the United States and the unsettled state of affairs in South America."—*Journal of the American Geographical Society.*

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF NOVEMBER TO THE 1st OF DECEMBER, 1859.

NEW-HAMPSHIRE.

Nelson. Church and Society, in part of L. M. for Dea. G. Griffin, . . 14 00

VERMONT.

New-Haven. Walter Barton, . . . 2 00
Greensboro'. Congregational Ch. in part of L. M. for J. W. Haskell, . 15 00

MASSACHUSETTS.

Warren. A few friends, through Mr. Chas. Jennings, ... 8 00
Westfield. A few ladies, through M. N. Day, for Kankakee, ... 9 00
West Newton. G. B. Little, ... 3 00
Boston. Through Rev. J. Emerson, for Kankakee, ... 9 85
" On account of Bequest by the late Ira Greenwood, Esq., by J. Soren, Esq, Executor, . 400 00
Amherst. 1st Parish Sabbath-school, thro' Henry Holland, Secretary, . 10 00
Chesterfield. Richard Clarke, . . . 1 00
Oxford. Mrs. Thomas Marsh, . . . 1 00
Danvers. Polly Putnam, ... 1 00
West Stockbridge. Cong. Church, for Italy, 4 00
Lanesborough. Cong. Church, for Italy, . 9 19

CONNECTICUT.

Deep River. Ladies of Presbyterian Ch., . 4 00
Hartford. Charles Hosmer, for Kankakee, 10 00
" Barzilla Hudson, for Kankakee, 5 00
New-Haven. George A. Pillow, . . . 1 00
Darien. Ebenezer Weed, for Kankakee, . 1 00
Harwinton. Congregational Society, thro' L. Catlin, Jr., . . . 15 00
Windsor Locks. Congregational Church, Rev. Sam'l H. Allen, . 21 01
Canton Centre. A friend, ... 1 00

NEW-YORK.

New-York City. Anonymous, for Kankakee, 1 00
" Miss Margaret C. Swan, to make herself a L. M., . 30 00
" A countryman, for Kankakee, ... 10 00
" Mr. Kennedy, 15 pairs of shoes for Mission-school.
Sing Sing. 1st Presbyterian Church, makes Dr. W. N. Belcher and Rev. S. N. Howell L. M.'s, . . . 80 00
Sherburne. 1st Congregational Church, per Rev. A. McDougall, . . 14 00
Williamston. Mrs. S. E. Moody, . . 8 00
Florida. Presbyterian Church, add., . . 1 00
Cooperstown. Presbyterian Ch., in part to make Rev. S. W. Bush a L. M., ... 23 80
Haverstraw. Presbyterian Church, Rev. Mr. Myres, ... 22 55
" Central Presbyterian Church, Rev. Mr. Freeman, . . 23 00
Mannatto Hill & Sweet Hollow. Methodist Episcopal Churches, add. for L. M. of Rev. W. Platt, . . . 5 57
Atlanticville & Newbridge. Methodist Episcopal Churches, add. for L. M. of Rev. E. C. Glover, . . 18 63

Jamaica.	1st Presbyterian Church,	78 00
"	1st Presb. Church, for Kankakee,	7 00
West Farms.	Mr. Bolton, 75 yards muslin for Mission-school.	
Adams.	Presbyterian Church, Rev. H. L. Dox, part L. M.,	15 20
"	Baptist Church,	4 00
"	Methodist Episcopal Church,	3 08
Holland Patent.	Presbyterian Church, Rev. A. H. Corliss, for L. M.,	10 50
Camden.	Congregational Church, Rev. P. B. Rowley, part L. M.,	11 50
"	Methodist Episcopal Church,	2 40
Watertown.	1st Presbyterian Church, of which $30 by a friend, to make Mrs. Betsey Hungerford a L. M.,	128 91
"	A friend,	1 00
Kingsboro'.	Presbyterian Church, in part L. D. for Rev. Edw'd Wall,	55 25
Flushing.	A friend, for Kankakee,	5 00
Rhinebeck Station.	Mrs. I. Schultz,	1 00
Stockholm.	A friend, for Miss Rankin's School, Brownsville, Texas,	3 00
Lodi.	Reformed Dutch Church, per P. V. N. Bodine, Tr,	9 0
	NEW-JERSEY.	
Perth Amboy.	Samuel E. Woodbridge, A. M., to make Rev. F. Chandler a L. M.,	50 00
Schraalenburgh.	Reformed Dutch Church, for Kankakee,	25 51
Jersey City.	Mrs. James S. Hedden, 60 yards calico for the Mission-school.	
Springfield.	Presbyterian Church, in part,	13 57
	PENNSYLVANIA.	
Gettysburgh.	Rev. S. S. Schmucker, D.D.,	5 00
Germantown.	Market-Square Presb. Ch., Rev. Dr. Helfenstine,	27 50
Elm Grove.	Mary Brown, for Kankakee,	3 00
Lawrenceville.	Presbyterian Church, add.,	50
Allegheny.	1st Cumberland Presbyterian Church, John Blair,	1 00
"	Sandusky-st. Baptist Church,	7 00
"	1st United Presbyterian Ch.,	44 25
"	2d United Presbyterian Ch.,	36 24
Birmingham.	1st United Presbyterian Ch.,	11 17
Pittsburgh.	Fifth-street Meth. Protest. Ch.,	24 70
"	1st Eng. Lutheran Church,	73 50
"	2d Cumb. Presbyterian Ch.,	7 17
"	1st Presbyterian Church, add., Mrs. Denny, $30, to make Miss M. W. Denny a L. M.; others, $20 50,	50 50
"	3d Presbyterian Church, add., J. B. Jones, Esq., $10, in full of L. M. for Mrs. Kate Jones; others, $21 50,	31 50
"	2d Presbyterian Church, add.,	3 00
"	1st Un. Presby'n Church, add.,	15 50
"	2d Un. Presby'n Church, add.,	10 85
"	3d Un. Presby'n Church, add.,	5 75
"	1st Baptist Church,	15 45
"	1st Union Baptist Church, add.	2 00
"	1st Reformed Presby'n Ch.,	17 75
Pittsburgh.	5th Union Presbyterian Ch., in full to make James Montgomery, Esq., L. M.,	27 00
"	1st Cumb. Presb. Church, add.	1 50
"	Messrs. Blair & Miles,	5 00
	MISSISSIPPI.	
Holly Springs.	A few friends, through Mrs. C. C. Collier, for Kankakee,	53 50
	KENTUCKY.	
Louisville.	Edward Wilson, Esq.,	4 00
"	St. Paul's Prot. Episcopal Ch., Mrs. W. F. Pettitt,	10 00
	INDIANA.	
New-Albany.	Wesley Chapel, add. and in full of L. M. for Rev. S. B. Sutton,	5 50
"	Centenary Methodist Episcopal Church, add.,	10 00
"	German Presbyterian Church, C. Merker,	5 00
"	Others,	6 00
"	1st Presbyterian Church, Rev. Robert L. Breck, a L. M.,	65 00
"	2d Presbyterian Church.	60 60
"	Bank-street Baptist Church, J. Woodward,	5 00
	OHIO.	
Bucyrus.	Methodist Episcopal Church,	3 03
"	Presbyterian Church,	2 80
"	Mr. Widman,	1 00
"	Congregational Sabbath-School, in part of L. M. for Rev. Geo. Reid,	9 80
Fair-Haven.	United Presbyterian Ch., add.,	2 00
Xenia.	1st Reformed Presby'n Church,	17 00
"	1st Presbyterian Church,	12 63
"	1st United Presbyterian Ch., James Van Eaton $10, in full of his L. M; D. A. Dean $10, in part L. M.; others, $32; to make, David Millen, Esq., a L. M.,	52 00
"	Union Fem. Sem'y, in part for L. M.,	8 25
Wooster.	Hon. E. Avery,	3 00
Plymouth.	Evangelical Lutheran Church,	6 33
"	Presbyterian Church, in part of L. M. for Rev. J. B. Fowler,	15 15
"	Methodist Episcopal Church,	2 39
"	Mrs. E. P. Salmon,	1 00
	MICHIGAN.	
Battle Creek.	Congregational and Presbyterian Churches, add.,	2 00
Hillsdale.	Presbyterian Church, in part of L. M. for Rev. Jas. Knox,	17 75
"	B. H., for Kankakee,	1 25
"	Methodist Episcopal Church,	1 42
"	Free-Will Baptist Church,	2 00
Detroit.	1st Methodist Episcopal Church,	14 15
"	2d Methodist Episcopal Church,	8 80
Tecumseh.	Methodist Episcopal Church,	1 31
"	Presbyterian Church,	13 03
Kalamazoo.	1st Presbyterian Church, Rev. Wm. S. Huggins,	50 50

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